G /67 cont./
B taken from them. What is clear is that for a long time, even
175 after the creation of the Serviço de Proteção aos Índios, the
648 Terêna Reservations continued to be supervised by ex-members
B 657 of the "Missão Rondon," who went on to integrate that service.
G While much land was lost, others were gained, such as the
[361] Buriti and Brejão aldeas, formed respectively in 1922 and 1904,
and made into native reservations in 1928 and 1922.

If we analyze the situation in which the Guaná groups were, at the time /68/ of the passing through of the Rondon Commission--which corresponds to that cycle of colonization opened with the "settlement of the demobilized /soldiers/," we shall see how important the first measures taken by the commission and the later creation of the Serviço de Proteção aos Índios proved to those Indians--specifically the Terêna, the only ones to benefit from the changes then begun. (128)

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128. "The colonial native policy," in force until the end of the 19th century, was concerned with the pacification of the tribal groups of that area, their enlistment in the fights with the Spaniards, or even their neutralization. Such a policy was based on the establishment of forts (such as Coimbra, Miranda, and Albuquerque) and on the encouragement of missionary work among these indigenous groups, with the purpose of "improving their disposition /índole/." But in spite of all the interest in transforming the Indians also into producers of consumer

000 /36 cont./

are also known as Guaycurys, a name that plainly reveals their origin."

M 175 648 563 197 G 175 177 M G [17] This shows the intensity of the process of intertribal acculturation, which determines the prevalence of the Mbayá language throughout the area of Guaikurú influence. In this acculturation area the same process seems to be at work as occurred in other areas, such as those of Tupi or Tucano influence--to cite two of the most representative of this socio-cultural phenomenon--where it was known as a process of Tupinization or Tucanization, respectively.

G M 175 648 M 721 [181] G [212] It so happens, however, that the Guaná-Guaikurú intertribal relations did not always proceed in the same fashion or develop along the same lines. There were times when some Guaná groups had serious conflicts with the Mbayá-Guaikurú. According to Almeida Serra, "the Uaicurus, ever wanderers, and ever atrociously warlike, trusting in their horses, and aware of their full power and superiority over the other nations that did not have them, kept scourging the Guanás in a war of daily ambushes, and untimely attacks, not on their aldeas, which are always surrounded with palisades, but rather by devastating their plantings, and awaiting them in their plots, or on their way to and from them; or in the open, killing and capturing those they caught unaware, and in smaller numbers. These injuries and damages obliged the Guaná to ask for peace and to allow themselves to be called their captives, giving them voluntarily part of their crops, to save the rest, and the deaths they suffered each year."(50) And thus, the Guaná, "in spite

G M 175 728

50. 1845:208.

of having a larger number of men than the Uaicurús, found themselves compelled, for their own preservation, to purchase peace and the friendship of their oppressors."(51)

51. Ibidem.